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The president also reviewed Egyptian-Arab relations, which have never been severed, and the resumption of the relations with all the fraternal Arab states, except Syria, Libya, and Algeria. The president pointed out that Egypt has its dignity. Egypt does not object to the restoration of relations with any state, but it does not accept any preconditions. The president said that relations have been restored between Egypt and its Arab brothers who appreciate Egypt's role, leadership, and Arabism.

The president also explained the points of disagreement between Egypt and Syria, and affirmed that the Egyptian people know their interests best, and that they are the decision-makers. Egypt rejects the idea of slogans and the attempts to involve others in what is illogical.

Regarding the Libyan aircraft issue, President Mubarak explained that the four Libyan planes, which lost their way, were permitted to land in Egypt and their pilots were treated nicely as sons of a fraternal people. The president added that he accepted the mediation of his brother the king of the Saudi Arabia to return the Libyan planes. He also promised his majesty to return five Libyan crew members of the three aircraft that landed in Egypt last year, explaining that those five have not asked for political asylum in Egypt.

**Interview With Khalid 'Abd al-Nasir Cited**  
*JN061109 Manama WAKH in Arabic 0955 GMT*  
6 Mar 88

[Text] Al-Shariqah, 6 Mar (WAKH)—Dr Khalid 'Abd al-Nasir, son of the late President Jamal 'Abd al-Nasir and a defendant in the so-called Egypt's Revolution case, has said that he will return to Cairo as soon as the trial of this case begins, and that his decision to return is irrevocable. He added: Had it been up to me, I would have returned to Cairo a long time ago.

Khalid 'Abd al-Nasir denied the accusations leveled against him in the indictment issued by the Egyptian public prosecutor. He said that the incidents of which the indictment accuses him will be left for the Egyptian judicial system to judge. He said he has great confidence in the patriotism, fairness, and honesty of the Egyptian judiciary.

In an interview with the Al-Shariqah-based AL-KHALIJ paper today, he said that the case of Egypt's Revolution is a political and national case. He said: I could not find in the indictment against me any real accusations that are harmful to me or that may tarnish my reputation or that of the other defendants, because these accusations are an honor to any Egyptian or Arab citizen.

He affirmed that this hostility has been and continues to be against the Zionist presence and U.S. hegemony and not against the regime, the law, or the authorities in Egypt.

On whether he has received an official request to return to Egypt following the publication of the indictment in the case, Khalid 'Abd al-Nasir said he never received such an official request to return. He added: However, I believe it is my duty as a citizen to return to say what I have to say and let justice take its course.

Khalid 'Abd al-Nasir denied that the SFRY Government has asked him to leave the SFRY where he resides, or that it had submitted to U.S. pressure in this respect. He expressed appreciation for the stand by SFRY officials, who had told him that he is always welcome to reside on their territory.

He said: I will not and will never ask for political asylum in any country in the world because my natural place is in Egypt, my homeland. He said that many Arab leaders and officials have contacted him welcoming him in their countries but that he had thanked them and told them that his stay outside Egypt will not be for long and that he will return to Egypt.

Khalid 'Abd al-Nasir said that he visited Algeria for 3 days in response to an invitation by the Algerian leaders.

On reports that the Mosad has carried out attempts against his life, Khalid 'Abd al-Nasir said such attempts are not new. The Mosad tried to assassinate me while I was in Lebanon in 1971 at the invitation of the late Lebanese leader Kamal Junblatt. He said that he believes such attempts on his life will continue in the future.

He described the Palestinian people's uprising against the Zionist occupation as the brilliant and prominent landmark in the Arab history, stressing that it has exposed Israel's ugly face to the world at large, has revealed the racist and aggressive nature of Israel, and has demonstrated that the Arab people are capable of confronting their enemies.

**Mubarak Calls Jordanian, Tunisian Leaders**  
*NC041907 Cairo Domestic Service in Arabic*  
1830 GMT 4 Mar 88

[Text] During a telephone call this evening, President Muhammad Husni Mubarak and King Husayn of Jordan exchanged views on regional issues. President Mubarak also had a telephone conversation with Tunisian President Zine El Abidine Ben Ali today on ways of bolstering bilateral relations.

### Libya

**Al-Qadhdhafi Addresses Tripoli Prisoners 3 Mar**  
*LD031946 Tripoli Television Service in Arabic*  
1456 GMT 3 Mar 88

[Speech by Colonel Mu'ammarr al-Qadhdhafi to a group of prisoners at Tripoli Prison—live]

[Text] Morning has broken and neither the prison nor the jailer remain. Morning has broken and neither the prison nor the jailer remain. Morning has broken and

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neither the prison nor the jailer remain. The morning resembles a pair of wings emerging from beyond the horizon. Sorrow, which sent tears to flow from those eyes, is no more. Handcuffs are no more. There will be no more scattering in every valley. My country, it is a joy that comes forth from each sad heart. [crowd chants]

Brother citizens: Yesterday, 2 March, was one of the fruits of the Great 1 September Revolution. This revolution took place in order to free the Libyan masses, the Arab masses, and the people, the masses of the Arab nation, and the masses everywhere. On a day like yesterday the authority of the people and the (?state) of the masses emerged. This is the state of the people—men and women—the state of the people where the masses govern themselves by themselves, without a government, without a ruler, without a sultan, without police, and without repressive organs. Brothers, it is fitting and in the tradition of 2 March—the day of freedom—the great 1 September—it is fitting and in the tradition of 2 March that the remaining fetters should be destroyed, that the (?walls) are destroyed and the prisons demolished.

Brothers, this is an immortal hour and a historic pause, exhibiting complete courage, confidence, and conviction—conviction in the great revolution, its immortal principles, its loyal and generous people, and its beloved masses. [crowd chants]

This revolution came forth, this revolution emerged as a cry of freedom and rebellion against the slavery which ensnared all of Libya and our beloved people. It emerged in order to break the fetters, not only of the Libyan people, but also of the Arab nation so that it can surge forward to build and to liberate.

Brothers, the 1 September Revolution represents a cry of freedom. Its dawn was truly the dawn of freedom; it was the day of freedom. Therefore, under no circumstances can the 1 September revolution turn into a jailer, an oppressor of the masses, or a jailer of the free. [crowd chants]

Brothers, we ignited the great 1 September Revolution for the sake of freedom. This being the case, how can a section of the sons of this loyal people, a part of this loyal people, remain in jail cells and suffer in fetters? Why has this happened, brothers? Why has this occurred? This could have happened before the great 1 September revolution. This could have taken place when all Libya was a large prison. It would have been more appropriate for the prison to be filled—for people to be thrown into jail cells and be shackled in heavy chains—before 1 September. On 1 September the people rebelled against the hiring royalist regime, the U.S. and British bases, and the Italian colonialist occupiers from whose yoke our country was not liberated until 1970, just a short while ago. [Words indistinct] and under U.S. and British domination at sea, in the air, and on land.

On that day and at that time, it would have been possible to fill the prisons with revolutionaries and rebels, with free and the upright men. But brothers, why should this prison have remained here afterward? There must have been some (?error). Yes, there was (?a great error), and its will be made known today. I do not ask of these brothers who have been freed—in a few minutes they will be freed—[crowd shouts approval] brothers, I do not ask them to review their conscience, because they have an awakened conscience.

I do not ask them to have a (?sense) of patriotism, because they may already be patriots. I ask them to, I only ask them, I only ask them to be aware of what is going on in their land outside this prison. I only want them to learn this. I do not want anything else from them: Just learn about what is happening on Libyan soil from [word indistinct] until now. Brothers, brothers, these brothers who are behind this terrible wall might have been unjustly blamed. At the same time, however, perhaps they are the ones who wronged the 1 September Revolution and thought ill of it. Perhaps they imagined that it was not the revolution of freedom, but thought it was a military dictatorship of a bourgeois movement, or a right-wing movement, or an attempt at one-man rule. However, at that time these brothers did not know the story of the revolution. They did not know the story of the revolution when it started underground in 1959. I started it when I was a student at preparatory school. I was not an officer then; I was not a police officer; I was not a ruler. I was barefoot; I was poor; I was starving; I was hunted down by the police. [crowd chants and shouts approval]

Yes, brothers, in my own view, in my own view the charge against you is lack of knowledge, not treason, treachery, or plotting. Brothers, the charge against you is a lack of knowledge. You did not know what the 1 September Revolution was. Consequently, you wronged the 1 September revolution, and in so doing wronged yourselves. You were unfair both to your families and to us, because we were suffering in the same way as your families were suffering because you were suffering inside this prison. It is not permissible for us to throw a part of our people in jail. [crowd shouts: Long live Mu'ammarr!]

Brothers, there is no doubt that today is not the same as yesterday for these brothers who are behind this wall but will, in a few minutes, be outside it. This terrible wall will be demolished. Brothers, the charge against these brothers has been worn out through time because 1970 is not 1980; 1969 is not the same as 1988 or 1989. You should know that they have been unjust to the revolution and they have been unjust to themselves; they were wrong in their assessment. There is no doubt that today they are sorry for what they have done because they were the ones who imprisoned themselves, they were the ones who tortured themselves, in addition to you, and our honest, free, and revolutionary consciences which oppose imprisonment and chains. Brothers, they did not know what the 1 September Revolution was.

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First, all of you, including these brothers inside prison—some of them free officers—accompanied me on the eve of 1 September. You know me, and you know when you joined the revolution, as well as when the civilians, others, and even those who were (?members of parties) joined. I personally passed through all these stages, yet can anyone engage in one-upmanship with Mu'ammār al-Qadhafi? I am speaking about myself regarding the revolution which I started when I was 15. The police pursued me in Fezzan and the royalist government (?pursued) me. I was tortured in my youth and all my life for the sake of the revolution. Who can engage in one-upmanship with Mu'ammār al-Qadhafi when it comes to the revolution, not only at the Libyan level, but also at the level of the entire world?

Who, brothers, who would dare to engage in oneupmanship with Mu'ammār al-Qadhafi when it comes to the question of the revolution? I am talking about the issue of the revolution; not only in Libya but also at the level of the world. Today I am leading the world revolution for the sake of liberating the nations and not just for liberating a group of Libyans. Who can say, brothers, that the 1 September Revolution, who among you brothers can say: I am its author or I thought about it before Mu'ammār al-Qadhafi?

Who thought about the 1 September Revolution since 1959? Where were you brothers? Even those of you who were members of parties or who were in the military? Are there any among you who knew that the revolution began in 1959 while I was a student at preparatory school? That I started it brick by brick, sacrificing many nights and years for its sake, putting my life in jeopardy for the sake of this revolution? Brothers, I lived 10 years underground in the caravan of death. Since that time, you yourselves have seen the 18 years of struggle, struggle with the greatest anti-freedom power in existence in the world. But, brothers, who can allow his conscience to think of stealing the revolution which was brought about by bitter nights and days, and years when all of you—all of you inside and outside—knew nothing about my movement and knew nothing about my revolution. You did not know that there was a man who did not sleep a wink and was suffering for the sake of liberating the Libyan people and the Arab nation. All of you knew nothing about this. Only I and my colleagues knew about this. [crowd applauds and shouts]

Brothers, 10 years underground, 10 years underground in serious work, not party action. Even under the defunct regime, when they arrested party members they gave them only a few months or a few years, and then they released them. But if they had caught me, I would have been executed because I established a clandestine armed revolutionary movement while I was a student—during preparatory and secondary school and at the military college—and while I was a lieutenant in the Army. All during this dangerous period I was the one who never slept for its sake; I was the one who was responsible for it.

If they had discovered the revolution from 1959 to 1969, I would have been its first victim. It was I who destroyed the monarchy. I was the one who destroyed the U.S. bases, the British bases, and Italian colonialism. After 1970, how could you begin to think you could steal this revolution? This is a gross crime. This is a mistake, a mistake. But how can it be forgiven? I am not charging the perpetrators today; They are charging themselves. It was I who destroyed the monarchy and the U.S. bases. I was able to start a movement against the U.S. bases, but my aim was the revolution and this is why I froze any side action until the great earthquake had taken place on both Libyan and Arab soil. I worked to destroy five U.S. bases; from the 1st day of the revolution I besieged them and expelled them. I, my colleagues, and their officers besieged the Wheelus base. Ever since that day of the revolution we said that was the end, that there would be no more flying in Libyan skies. They were compelled to leave. They even had to ask us how to take off from the base for Europe.

We also encircled Britain's bases. As for Italian colonialism, 19,000 Italians were occupying all the agricultural land and all the landed property. All the commerce and amenities that existed in what used to be called Tripolitania were completely under Italian occupation. We kicked 19,000 out in 1970.

First, we destroyed the throne which used to be worshipped. No one believed that anyone would dare to approach the mighty Sennoussi throne which was protected by the mighty imperialist bases. Who could have challenged it? It would have been called foolish. Even high-ranking Army officers, in whom I trusted and talked to about it, said I was mad. They said I was mad; that I was a little child, a foolish junior officer. Is it possible that you can shake the throne which is protected by all the West's forces? Libya is a lake of oil. The West will never leave it to you or to anyone else; it will fight. However, this was a duty, and I was ready to die for its sake: To destroy the monarchy, to destroy and kick out U.S. and British colonialism and the Italian settlements. Afterward—you who come along after 1970, who start to conspire and say: Let us go to the radio building, broadcast a proclamation, and steal the revolution. This is shameful. How can this be? What sort of conscience or ethics do you have?

This is a thing of the past and nobody can change it. It has been written that I and my free colleagues personally destroyed the monarchy, U.S. colonialism on Libyan territory, British colonialism, and Italian colonial settlement, and the revolution is still continuing. We are shaking U.S. bases everywhere. We have now exported revolution to Panama, to America's own ground. Since it has used aggression against us we will use aggression against it.

The United States has announced—perhaps the brothers in prison do not know this—a message from U.S. President Reagan to the Congress, in which he said that

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Libya threatens U.S. interests in the world and that the U.S. national interests and national security are threatened by Libya. Thus, the emergency law, which gives the President the power to deal with this serious problem, is applied. That law is still in force.

Libya was a mere individual selling a barrel of oil; it was a forgotten soul. O brothers, you have all been to Europe. If you told them Libya, what did they tell you: Lebanon, Liberia, Lima? They did not know the name of Libya. Now the world is like the call for prayers, it starts and ends its day with Libya, because Libya fights for freedom and it says that the world is based on a mistake, as everybody keeps within one's own borders.

O brothers, O brothers, for these reasons there has been no mercy. Some of those who are now being freed were sentenced to death—it is possible that the death penalty might have been carried out before now—some were sentenced to life imprisonment, and some others were sentenced to long-term prison sentences. Why? Why did we sentence them to all these sentences? Why? Because they perpetrated something wrong and unacceptable, something unacceptable.

They tried to steal an historic achievement. These people should have said: No, this is an historic achievement which is the property of this person and this courageous group, namely the Free Unionist Officers, and therefore we should not conspire against it. If you had something to say you could have always mentioned it. You could have said this was wrong, bid us farewell or said: I want to go abroad. But you should not have tried to preempt the revolution.

Sometimes you speak on the radio, talking as if you were the one who carried out this revolution. What really could you say about the revolution if you were asked? I might go out from the prison or somewhere else and get them to ask you: When did this revolution begin? Who carried out such-and-such an act? Did I not contact you, who used to be member of parties? Did I not contact you, who used to be member of such a group? It would be clear to the people, if we suppose that the coup was successful, who carried out the coup and who was a thief, a liar; a thief, and the one who encroached upon the revolution.

How could you claim the revolution for yourself? When I sat down to write the history of the revolution, after it had taken place, all of them were astonished. Everyone began saying: I did not know that this revolution started in 1957. Some then took part with us briefly and thought that the revolution was planned by some officers who merely carried out a military coup. They began to say: Look, we have carried out the revolution; we planned and prepared for it for 2 months. And that was why I sat down to write the history of the revolution and to put everyone in his place.

So they began saying: Oh, this revolution was prepared since 1957; well we did not know this. So we, who joined in 1960, 1965, 1967, 1968 and 1969 were merely joining the caravan of death which started its march in 1957. And it was only then that they realized.

One of the officers, at the time his detention—he was subsequently sentenced to death—said to them: Listen; [words indistinct]. My conscience might allow me to steal this revolution and I may even admit that I have conspired [words indistinct] against it, but I can never say that it was not this person who carried it out, even before we knew about it; he could have even been executed before I even knew about it, or he could have been awaiting his execution before we even got involved. I will always say so. He was in his cell awaiting execution when he said to them: All these are merely attempts to steal the revolution of this man; the revolution began in 1957 and we did not know about it; no one at all knew.

But, dear brothers, today, brothers, today is the day of freedom, the day on which chains should be destroyed and prisons and walls should be demolished so that the masses, the masses of the whole Arab nation, can set out to confront the staunch enemy, to confront the main enemy: imperialism and Zionism, exploitation and backwardness.

Brothers, people do not triumph with prisoners. No matter how many prisons they build and no matter how high are the walls, they cannot reach the moon. The chains that shackle the forces of the masses cannot make people progress. People do not progress through prisons, they do not progress through death sentences, nor through oppression, chains, arbitrariness, exploitation, or injustice. People progress through freedom, through liberation, the breaking of chains and the demolishing of (?walls). [applause]

The revolution of 1 September is a liberator, a liberator of the Arab nation. It was a disgrace for you, brothers, to be inside this prison, because we introduced ourselves as savers and liberators of the enslaved masses, the chained masses. We are the liberators of the Arab nation, we presented ourselves as the liberators of the Arab nation and of the masses everywhere. We are the focal point for the masses. If a setback happens to the revolution in Libya, free men in Latin America, Asia, and South Africa will cry. They all pin hopes on the revolution, on the 1 September Revolution. Because if this revolution suffers a setback, the international revolution and the people struggling for freedom and against our common enemy—imperialism, Zionism, racism, reaction, and exploitation—will all suffer a setback. They will suffer a setback, because their base, their leadership was hit. The whole world cried and the whole world revolted when the U.S. aircraft attacked (?us).

Brothers, who conspires after 14 April 1986? Who still says: No, I am a Libyan resisting the United States? Against who did the United States employ 170 aircraft?

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The NATO alliance. You, brothers, who were in prison, perhaps you do not know this story: The United States and the NATO alliance attacked me with 170 aircraft—30 Boeing aircraft for refueling only—flew 4,000 km to deal a blow to Mu'ammarr al-Qadhafi. Why? Is there one who still goes one better on the story of the revolution? Not here in the Arab world, or in the whole world. I was the first to oppose the writing of books this way, books in the world.

Al-Qadhafi is a man of opposition on a worldwide level. I lead an international revolution, and consequently, the United States—because it is the enemy of this international revolution and because the international revolution is aimed against the United States—consequently the United States attacked Mu'ammarr al-Qadhafi. It left behind kings, princes, sultans, and gilded palaces and came to attack a tent made of camel hair, as was said by [word indistinct]. It strafed this tent, the entire NATO alliance strafed my tent. Why? Why did they not strafe the palaces? They left behind them 70 million Arabs, 70 million Arabs were left behind by the planes, and the aircraft came to the tent in Bab al-Aziziyah and destroyed it. This is sufficient proof for me.

But you brothers offended me, you offended me because you tried to usurp the revolution and falsify my history and the history of the revolution, until you were arrested and sentenced to death, life imprisonment, or detention. You distorted my image and the image of the revolution, the revolution of liberation. You disfigured its picture before the world. Shame on you. This is your revolution, the revolution of your country, you should be proud of it. You go and disfigure its image before the world, say that it imprisons and [word indistinct] because you offended it. You were not patient enough to see what this revolution is. The Marxist who was imprisoned, now he is left behind. We have left Marxism behind. Zhivkov—some of you brothers are Marxists—of Bulgaria said: I met my party and we discussed the Libyan phenomenon, the new applications in Libya which seems to [word indistinct] Marxism. They told me that this was a colonel, therefore there is no left-wing tendency. You cannot compare it to what is taking place in Libya. This is a colonel, there is no left-wing tendency. We are still leftists. We are talking about the Marxist experience within the left-wing framework. He told me that within your Central Committee they call me a colonel who does not relate to the left-wing tendency. The Marxists have become rightists. What is happening in Libya is that our motto reads: The house belongs to the person who lives in it, whereas in other countries they say that the house belongs to the municipality and it is let to the tenant forever.

The tenant is slave forever inside this house. We say that the house belongs to the person who lives in it. Either you accept the principle that the house belongs to the person who lives in it, or you accept the principle that states that the house belongs to the municipality. The norm should either be that all people should say that the house belongs to the tenant, the land is for all, and

everyone should take advantage of it through his own labor, he should benefit from it without exploiting the others; or it should say that the land is cooperative property or government property.

We should say that the workers are partners in production, partners, not wage-earners. Somebody who thinks that he is a progressive Marxist, or others, say that the workers are government wage-earners. No, what I say is that the workers are partners, not wage-earners; there are no such government workers or anything else. There should be equality in authority and revolution, and the weapons are in the people's hands. Through this ideology you could have achieved some lost luxury on Libyan soil, and set an example, not through going to jail, but outside prison. Your ideas should be directed toward consolidating this revolution, which is unique.

Everything in Libya is cheap, despite the world crisis, compared to the rest of the world, because there is no exploitation. Communism—I am not against Communism. On the contrary, I have surpassed Communism. As for anarchy [words indistinct] I have established a better organized system. You should try to set up the utopian city, you should try to obtain the lost luxury, the authority, the revolution. The weapons are in the people's hands. It would be a shame if I obstruct the path of the march. I know that you have tried to obstruct it while it was clearly before your eyes. You have obstructed, you have plotted when things were unclear. Consequently, I told you, even yesterday I stated it before the whole world, that you had an excuse, because you were unable to see the full picture.

First of all, you had no idea about the revolution which I sparked off, the September Revolution. You did not know how it began, how I toiled to achieve it, how I and my colleagues, while we were students, faced danger, how I was tortured for its sake. How could you undermine it after all this, once that revolution had demolished the monarchy, evacuated the foreign bases, and launched the shout of freedom. It is a shame that you had to undermine it after all that. What sort of conscience is that? Now you have your conscience, it is all right.

But look at the reason. The reason is not me. I am not afraid. I am not afraid of those who oppose me. The United States opposes me, yet I am not afraid, despite all the bombs which it dropped on my head. Yet I kept saying that we will not capitulate, we will not weaken, we will continue the call of liberation, union, the liberation of Palestine, the struggle against imperialism, even if you have to strike with nuclear bombs.

I went through all the parties. Before forming the Free Unionist Officers Movement, men of all the parties knew me. At least I knew them. I had friends in the Ba'th, in the Pan-Arabist movement, in the Muslim Brothers, the communists, the Tahrir party—all these organizations. But I told them: The first thing you should understand is that I am too big to be contained by a party. I cannot be

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a member of a party, because Mu'ammar al-Qadhafi is bigger than any party in the world. I contain all the parties and all the liberation movements. A party cannot contain me, neither B'athist, socialist, rightist, or leftist, nothing. This is the first point. The first point is that I was not a member of a party because I was at the time bigger than any party, and all who were in the parties and are now in prison know this.

You should know that this road does not lead to salvation. I do not want to rule through a party, a party represents part of the people but the will of the people is indivisible. I want someone who rules the big party, the majority of the people. Suffice it to say that there is disunity and regionalism in the Arab world: a state, a kingdom, a sultanate, an emirate, a republic. Add to this regional dogma: B'athist, socialist, leftist, rightist. Why cannot this nation solve its problems by itself? Do we have to import a leadership from abroad? Do we have to import or not to import [ideas from abroad]? This does not interest me; what interests me is freedom and equality. That is all. This has been achieved. Call it what you like. Call it Marxism, communism, anarchism, Jamahiriya, Qadhafist, al-Nasirite, whatever you like. What is important is that the objective has been achieved. [applause]

Consequently, dear brothers, what happened in the past [Al-Qadhafi changes thought] Perhaps, regrettably, some people were executed in past years. Courts sentenced them and they were executed; but there is no surgery without blood. The grave transformations in history are accompanied by grave sacrifices. Some of you are intellectuals and know this. The grave changes in history do not easily take place. The grave transformations in history have never been achieved easily. Even Islam, when it moved from Medina to Mecca and from Mecca to Medina, had to pass over bodies of victims and an ocean of blood. The French Revolution, which created the era of republics, was named the era of terror and there were countless victims. The Russian Revolution, which has liberated [word indistinct] of the world, killed 10 million; 10 million people were victims. The grave transformations have never been achieved easily; they can only be achieved through a huge number of victims and blood. The victims and the blood should be of those who try to oppose the historical transformation, those who oppose freedom and the Jamahir's will.

I am not at all happy to see people being detained here; on the contrary, this matter does agonize me. My conscience has been tormenting me day in and day out for the past 18 years because there were people in prison. [crowd chants] As I am not a prison warden, O brothers, and as I am not a jailer, I came to liberate the prisoners. I found Al-Jadabiyah prison full of workers who carried out the uprising in 1967 because of the aggression against Egypt; I liberated them and therefore I was the liberator and the breaker of shackles. How can you afterward accuse me and depict me as the jailer? But you are the ones who would make me so when you conspire against

the revolution, oppose the liberation march, and compel me to imprison you and therefore make me a jailer. Well, this is not my nature; I am the liberator and not the jailer. I am the liberator of individuals, the Jamahir, the peoples, and the world. [crowd chants]

O brothers, this is still a day to remember and a lesson to learn. Today is the day of freedom and the demolition of the rest of the shackles. Let all minds, potentials, and activities be freed so as they may take part in the great march and in the historical confrontation. O brothers, all of us should leave the prisons in order to face up to the common enemy [crowd chants] in order to confront the United States and Zionism, liberate Palestine, and unify the Arab nation. [crowd chants] O brothers, we have the right to proudly tell the whole world that we support freedom and justice. O Libyans, you have the right to be proud in front of Arabs and the world because you support freedom, break the shackles, liberate slaves, and destroy prisons. This prison will be demolished and I hope no one will ever be detained in it. [crowd chants]

O brothers, I am asking you to go out to enjoy freedom and light in order to take part in the battle against imperialism and Zionism, as well as in order to liberate Palestine and unify the Arab nation. O brothers, I am asking you, O brothers [crowd chants] when the Prophet went and conquered Mecca he said to those who fought him and those who threw stones at him till his feet bled and even those who tried to kill him: What do you think I am going to do to you today? They replied: You are a good brother, the son of a good brother. He said: Go then, you are free. Well, go brothers you are free. Forward brothers, toward light and freedom. Let the Sudanese hymn, the Sudanese Arab hymn heard on the radio, which says:

Morning has broken, no prison or jailer will remain; Dawn has two wings, Both of them view you from the horizon and sadness blackens the inner corner of the eye to bind ties together and scatter you everywhere; A joyful cry coming from every sad heart, for you, O my country, be heard. [crowd chants]

**Al-Qadhafi To Free Foreign Prisoners 5 March**  
*LD042216 Tripoli Television Service in Arabic*  
2000 GMT 4 Mar 88

[Text] Following the address by the brother leader of the revolution before the General People's Congress during the 11th anniversary of the establishment of the people's authority and the birth of the first Jamahiriya in history and the fact that the great Al-Fatih Revolution has since its beginning, been a declaration of freedom, 400 inmates have been freed following the demolition of the prison at which they were held by the brother leader of the revolution. Thus no walls—behind which human beings can be held or their freedom restricted—can exist in the land of the Great Jamahiriya.

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In harmony with this historical position by the brother leader of the revolution, prisoners who are citizens of foreign countries will also be freed.

The People's Committee of the People's Bureau for Foreign Liaison calls upon ambassadors and charges d'affaires accredited to the Great Jamahiriya and whose countries have citizens imprisoned to contact the People's Bureau for Foreign Liaison in order to make arrangements for their release starting tomorrow, Saturday, 5 March.

#### UK's James Abra To Be Released 'Soon'

LD061342 London PRESS ASSOCIATION in English  
1321 GMT 6 Mar 88

[by Paul Fuller, PRESS ASSOCIATION]

[Text] Hopes were raised today that British engineer James Abra, serving a life sentence in a Libyan prison for alleged spying, will soon be released. The Foreign Office in London confirmed that the Libyan Government has indicated that it intends to release foreign prisoners and a spokesman said: "We have no reason to believe that Mr Abra will not be among them."

Mr Abra, of Hitchin, Herts, had been working for Plessey as an engineer on Libyan military radar systems when he was arrested at Tripoli Airport in June, 1985, and accused of "endangering revolutionary security by passing information to agents of a foreign power".

Libya's official news agency JANA announced that ambassadors and other diplomats assigned to Libya had been summoned on Friday to the Libyan Foreign Ministry and were told to make arrangements for the release of their nationals from Libyan prisons. The dispatch, monitored in Rome, did not say how many prisoners were involved, when they would be released, or give details of their nationalities.

Mr Abra is the only Briton currently held in Libya. The Foreign Office said today the Libyan announcement appeared to be genuine.

British diplomatic interests in Libya are being looked after by the Italians who have forwarded to the Libyan authorities the name of Mr Abra as well as that of a number of Italians being held. A Foreign Office spokesman said: "The next move is up to the Libyans. We will just have to wait and see what happens."

Mr Abra's Czech-born wife Radislava died last July from a heart attack following a fire at their home. Mr Ron Brown, Labour MP for Leith, who is a personal friend of Colonel al-Qadhafi made representations to the Libyan Foreign Ministry during a visit last September but failed to secure Mr Abra's release.

#### Official Denies Troops Present in N. Chad

LD051355 Tripoli JANA in Arabic 1215 GMT  
5 Mar 88

[Text] Tripoli, 5 Mar (JANA)—The propaganda outlets of the Ndjama gang have been repeating their usual lies that Libyan troops are present in northern Chad, and that other Libyan forces are moving to join what they call an Islamic legion.

In response to Ndjama's statements, a source from the People's Committee of the People's Bureau for Foreign Liaison says the following:

1. There is no truth in the statements made by the Ndjama gang that there are Libyan troops in northern Sudan, or that Libyan forces are joining what they call an Islamic legion.

2. The Jamahiriya affirms what it has already conveyed its categorical denial to the OAU chairman and secretary general, and to the chairman of the Good Offices Committee.

3. With these lies, agent Habre fully understands the situation on the eastern border of Chad, and he knows even better the situation in the east, center, and suburbs of Ndjama. He realizes that the Oueddei, Salamat, Rzigat and Hajra tribes have been fighting his forces for more than a year; he has lost control over these areas.

4. Agent Habre cannot hide the acts of plundering, killing, and destruction perpetrated by his armed gangs in the territories of neighboring states, so he repeats his lies that there are Libyan forces, and what he calls an Islamic legion, in Sudan. He knows this is not the truth.

5. Confronting the ordeals of a possible rebellion, and the total rejection of his existence as head of a gang practicing plunder, robbery, and killings against the Chadian people, agent Habre is now engaged in a policy of aggression against Sudan's borders and preparing an attack against the territory of the Jamahiriya, another aspect of his policy.

#### Sudan's Al-Mahdi Sends Al-Qadhafi Letter

LD061158 Tripoli JANA in English 1105 GMT  
Feb 88

[Text] Tripoli, Al-Marikh [March] 6, JAMAHIRIYAH NEWS AGENCY—Al-Sadiq al-Mahdi, the prime minister of sisterly Sudan, has saluted the nationalist stances of the leader of the revolution.

In a letter to the leader of the revolution, Al-Sadiq al-Mahdi lauded the generous assistance provided by the Libyan Arab people for their brotherly Sudanese Arab people during their struggle against agent Numayri and after the 6th April People's Revolution.